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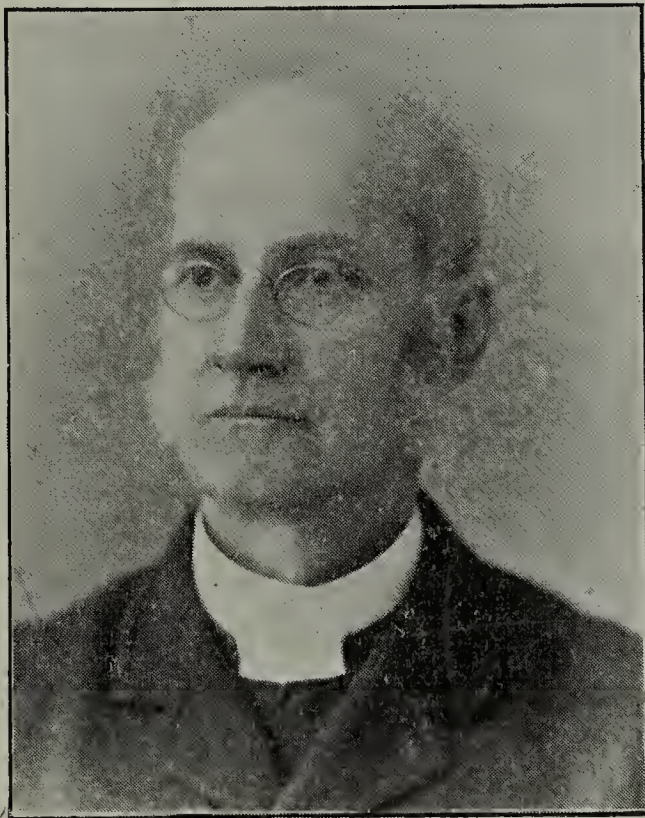
# Christian Education in Our Foreign Mission Fields.

## I.—JAPAN.

All the great Christian communions in America—Methodist, Episcopalian, Presbyterian, Baptist, as well as Roman Catholic, have mission schools in the foreign fields which they occupy.

The mission school is a necessity because in foreign lands where idolatry and polygamy have for centuries existed side by side, the former poisoning the very springs of truth and thought, the latter staining the purity of the family life, there is no Christian ideal of culture; there are no living examples of men and women educated according to Christian principles and under Chris-

Many people in when they hear rance of idola- the Orient, make supposing them lectual system or lacking in teach- the like. The long had, at least classes, revered *literati*, and an philosophy. of culture, such the ruling class- erable by reason tradition and unfortunately, it part false and is grown in the which on the



REV. J. C. C. NEWTON, D. D.

tian influences. this country, about the igno- trous nations in the mistake of devoid of intel- mental culture, ers, schools, and fact is, they have for the upper teachers, proud abundance of There is no lack as it is, among es, and it is ven- of generations of patronage. But is for the most weak, because it soil of thought popular side is

idolatrous, and on the esoteric side is either *pantheistic* or *atheistic*. Cul- ture like this is not true culture, and because not true it is weak.

It is for the purpose of transforming and reconstructing their system of thought and education by giving the Christian basis and the Christian ideal that the mission school is established right in their midst. In other words, to those nations having a system of education that is without a sound ethical basis, which lacks the quickening influence of *living Chris- tian teachers*, is destitute of the Christian goal of educated manhood, and knows nothing of the Christian interpretation of the universe—to those nations, the mission schools and the missionary teachers are given to meet an imperative necessity.

In Japan, while the lower classes had almost nothing, the upper classes have had for twelve hundred years the morals and the philosophy of the Con- fucian classics. In the Confucian ethics there are some excellent particular precepts, but as to its basis it is false and weak, because it is without religion; its philosophy is atheistic—no thought of God in it.





MRS. M. I. LAMBUTH.

In 1854 the country was opened to communication and trade with America and other Western countries. Having made considerable progress in appreciation of our Western learning, Japan afterwards adopted a new system of education, fashioned after that of the United States; that is, it had primary, middle, and collegiate institutions, with a university at the head of the whole system.

At first, Wayland's Moral Science and other Christian text books were translated and used in their higher institutions, but as they gave offense, they were cast out. Later, when Janet's ethics, Stewart's and Tait's work on physics (and

others) were adopted, the mention of God in the former and the last chapter of the latter, from the same motive, were cut out. So that there is to-day in Japan a thoroughly organized system of education, but sad to say, the whole system is poisoned with infidelity. It is without ethical basis, destitute wholly of the Christian ideal. Now that Japan has turned her back upon China and Confucianism there is no basis of morals at all for her rising generation. In these modern government schools, so well equipped and supported by large annual appropriations, all the instruction along the lines of history, the natural sciences, and philosophy, is rotten to the core with atheism. Nine out of every ten of the teachers in those schools hold to the grossest form of naturalistic evolution, and many are strongly inclined to accept the pessimistic philosophy of Schopenhaur and VonHartmann. They hold that the notion of a personal God in the universe is an exploded theory, that divine revelation is a myth, that miracles are absurd, and that the Christian religion, like all other religions, is a superstition. They hold, moreover, that human history, human society, and even the human mind are simply a product of physical forces and laws, as if it were a matter of mere chemistry and physics. Already this anti-Christian system has begun to bear its poisonous fruits in the downward tendencies of the morals of the nation. There is prevalent corruption in social morals, much obliquity in official circles, and in commercial classes breach of trust is all too frequent.

A few years ago the leaders in the educational department seeing the dangerous tendencies among the educated classes, secured from the Emperor an educational rescript exhorting and commanding the schools to give attention to morals and the children to render filial duty to their parents. But this failed to correct the evils, as might have been foreseen, for no command of any human king or emperor can furnish a sufficient foundation upon which to rest the moral training of a nation's youth. So that to-day the government schools are going on with their fearful work of educating a young nation of infidels.



It is to counteract this state of affairs by giving at least the leaven of true education to the nation; it is to meet this imperative need and to prevent the breaking down into moral anarchy and atheistic pessimism that the mission schools have been established in Japan. Was there ever a more urgent need or a plainer call to the Church?

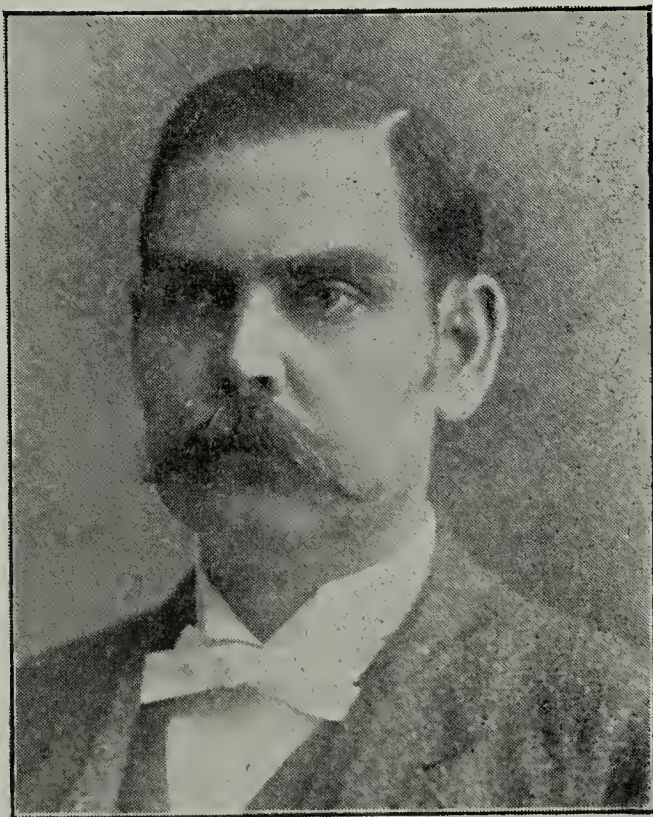
In the second place, the mission school is one of the best means of evangelizing, of propagating the Christian faith directly and quickly.

In Japan there has never been a more effective or an easier way of reaching the heart of the young and leading them to Christ. The Japanese youth are to a remarkable degree thirsting and hungering for knowledge. They want to know the language and the history which the missionaries can teach so well; they want to see something of the customs, manners, and home life of these missionary representatives of foreign thought and civilization. When these most favorable conditions are met by the Christian teacher, with Bible in his hand, love in his heart, and the Holy Spirit as his guide, the result will surely be the conversion of the students. Another significant fact is that very many bright young men will come to the teacher's school who will not at first come to the preacher's chapel. By reason of deep-seated prejudice they will not come within range of the gospel, but when they have been brought under the instruction and personal influence of the missionary teacher these prejudices are overcome. Far be it from me to say that anything is more important than the direct preaching of the gospel, but what possible effect can even the blessed gospel have until a man will hear it?

In our own Southern Methodist Mission many of our most faithful and useful preachers and laymen were led to Christ primarily by the missionary as a teacher rather than as a preacher.

Again, the missionary school is one of the best means of opening homes to Christian workers; through the good influence of the son or daughter of an idolatrous family the parents may be effectively touched. Furthermore if the evangelistic spirit is kept alive in the school with the Bible as its foundation rock, God will call from among the Christian students a number of promising young men into his ministry. A thoroughly trained native ministry in China and Japan is not an open question. It is simply indispensable to the permanent success of the Christian Church in those countries. Among no nations is the teacher held in higher honor; he stands at the head of all the professions. The preachers of the foreign Christian religion must be able to maintain themselves as teachers of the Jesus doctrine, as expounders of a new system intended to supplant a system of thought and belief already well intrenched in the mind of the nation. That such a task requires well disciplined men is self-evident.

Nor are the Chinese and Japanese dull people. On the contrary, they have astute minds, quick to detect a shallow man who comes professing himself to be a preacher and teacher of the "new way," and when once they have discovered that he is illy trained or ignorant of their own teaching they at once lose respect and are no longer inclined to listen. While we would not forget that the highest of all qualifications is spiritual, nevertheless the baptism of the Holy Spirit was never intended to be a substitute for the lack of knowledge. In Japan all the currents of modern thought and isms meet and there is going on the most intense mental conflict. Therefore the Christian preacher or teacher must be able to main-



REV. S. H. WAINWRIGHT, M.D.



tain himself upon this extraordinary arena. Ah, yes, but did not Christ send forth the "ignorant fishermen" to win the Roman empire and the whole world for himself? No, he did not. There were once some fishermen whom Jesus called, but he kept them in his own theological school, carefully instructing them for three years before he gave them the great command, "Go teach all nations." Those "illiterate peasants!" Strange that several of them wrote fairly good Greek and that, too, as a foreign language.



REV. Y. YOSHIOKA.

## II.—OUR SCHOOLS IN JAPAN AND THEIR NEEDS.

The *Kwansei Gakuin* stands at the head. The Rev. Y. Yoshioka, a most excellent man, is the Japanese president. This institution is well located just outside the flourishing city of Kobe, which is the second commercial port of the empire. The site was chosen and purchased by Rev. Walter R. Lambuth, D. D., then the superintendent of the mission, and it was done by faith, for no money was in sight at the time to pay for it. A Christian man in Richmond, Va., the late Thomas Branch, afterwards bequeathed the



needed sum of \$10,000. In 1889 the institution was opened in two co-ordinate departments, an academical and a Biblical. Dr. Lambuth was its first president. Beginning with only eighteen or twenty students, steadily, slowly it has grown. The academic department has done good middle school work, being fairly well equipped for that grade of work. Recently a college course has been opened and a few students admitted to it. For this work better equipment is much needed. Mission schools in Japan must do thorough work else they cannot live. The government schools are all well provided for. In 1896, (the latest figures accessible) the government appropriated for education alone over eight million dollars. A commercial course in the academic department might be made self-supporting after a year or two, but hitherto the means to secure the teacher have not been available.

By every token of God's blessing upon this department and by the signal success achieved, it is fulfilling a providential mission and has a greater work to do in the future. Rev. Samuel H. Wainwright, M.D., is the principal, and those who know him will indorse the statement that he is admirably adapted and thoroughly qualified for the post. Therefore the more earnestly do we urge that he be better supported in his work by the Church at home. He needs fuller equipment for his college course and a small endowment fund is also much desired. The Biblical department was established under the appointment of Bishop A. W. Wilson for the specific purpose of training young men called to the ministry. It requires graduation from the middle school, or its equivalent, as a condition of entrance, and aims to give a good Biblical and theological training in a regularly prescribed three years' course.

This department has already proven by its work that it is a necessity to the expansion and permanent existence of our native Church in Japan. Nearly all the native preachers now laboring in connection with our Japan Conference are theological graduates. The secretary of the Board of Missions of a sister communion recently made a visit to Japan to inspect his mission there, and was told by the missionaries of his own Church in that field that the native ministry of the Southern Methodist Church was the most efficient and satisfactory of any in Japan. Such testimony from such a source can not but be gratifying. The truth is, an untrained native ministry has only a very small place in the evangelization of Japan. At present Rev. Thomas H. Haden is the dean of the Biblical department. He was first at the University of Virginia and later graduated from the Biblical department of Vanderbilt University, and is strong and thorough.

But this department should have better support. There is need of a small endowment fund for the establishment of a half dozen scholarships to be used in assisting consecrated, promising young men to prepare for the ministry. Another dwelling house for a missionary and his family is also an immediate necessity.

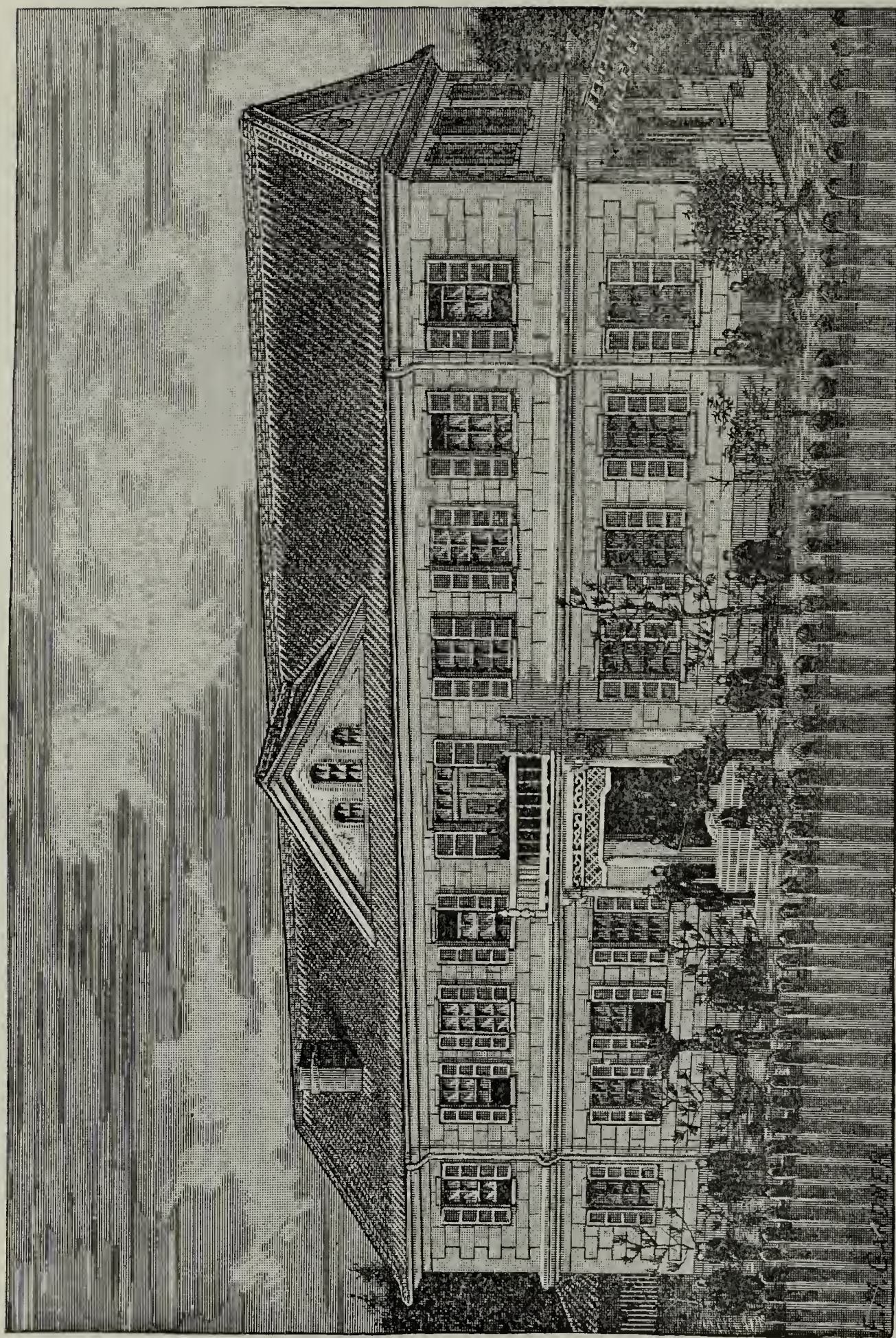
The institution as a whole needs a chapel and assembly hall. We hope that during the Twentieth Century Educational Movement some friend of missions will contribute the funds for the erection of this building and that he will name it the *Lambuth Assembly Hall*, in memory of the late Dr. Jas. W. Lambuth.

Since the opening of this institution, not quite ten years ago, it has been visited with several graciously abundant revivals. Many of the students live much in prayer. But recent events, not necessary to mention here, have taken place in central Japan which render the Kwansei Gakuin still more important as to its position and influence than ever before. If properly supported there is a great future for this our missionary college and theological seminary in Japan.

*The Girls' School* in the city of Hiroshima. This boarding and day school for girls, under the charge of Miss Nannie B. Gaines, of Kentucky, was opened about ten years ago. Hiroshima is an important city on the Inland Sea, with a population of 80,000, and has a large garrison of the standing army.

This school has met a felt want and has had steady growth and most gratifying success. By means of its splendid kindergarten many of the families of high army officers have become accessible to the ladies in charge of this school.





HIROSHIMA SCHOOL.



By reason of its constant growth and the increasing demands upon it, there is just now sore need of enlargement. It needs another lot and an additional building. Its past success is a guarantee of larger things in the future.

*Lambuth Bible and Training School* for young women. This school, located in the city of Kobe, is doing a work different from that of the Hiroshima school. It was opened a few years ago by that experienced missionary, Mrs. M. I. Lambuth, and is still under her able management. It has been her aim to give Japanese young women a training which they shall particularly need as wives and mothers—a training in industrial and household matters, such as crocheting, embroidery, knitting, cutting and fitting Japanese garments, and cookery, especially for the sick. Besides this practical course she has had instruction given them in the Bible and catechism and in music so that they may teach in the Sunday school or play the little chapel organ to attract the people. The Japanese take great interest in this kind of education for the girls and this school meets a peculiar want of Japanese women at this period.

It is hoped in the future to open a department for the training of Bible women proper. This, too, is very important to the full development of our native Church. Notwithstanding the peculiar and unquestioned importance of this school, Mrs. Lambuth has been hindered all the while by the lack of a suitable habitation for her work. Renting and moving from place to place and with scant facilities for carrying on the work, it has been painful to some of us to see that veteran missionary compelled to teach a night school in her own house in order to supplement the expenses needful for her work. She has been toiling of nights when her Christian sisters here in America have been resting in their homes or pleasantly chatting with friends, and that, too, when she has already had forty-five years of toil in the Orient. Some friends in America finally contributed funds for the purchase of ground and the erection of temporary buildings; but there is need of permanent buildings to cost \$2,500, and much better furnishing is likewise needed. Will not some of our good ladies here, who sit of evenings in their comfortable and spacious homes, surrounded by family and friends, think of Mrs. Lambuth toiling away yonder in Japan, and give her a sufficient sum for the permanent and proper establishment of her school at Kobe, and to open regularly a course for Bible women? Think, I pray you, of your ease and comfort in your own homes in this good land, and then think of your missionary sisters and their work yonder.

*The Palmore Institute.* This is a night school and reading room at Kobe. The majority of the converts who became members of our first organized Church in Japan were led to Christ in this night school. Kobe having been an important treaty and commercial port for a score of years, numbers of large business houses have been established there, and consequently hundreds of young men have flocked thither. It is for the purpose of reaching this rising generation of business men in Japan that this institution was opened. Several years ago Dr. Palmore made a contribution for the purchase of a lot, but there have never been funds in hand to erect a house, and consequently the policy of renting—sometimes a difficult thing to do—has been resorted to. This work is invaluable and will yield the largest results if permanently located. For this a missionary and his wife and a suitable house are sadly needed.

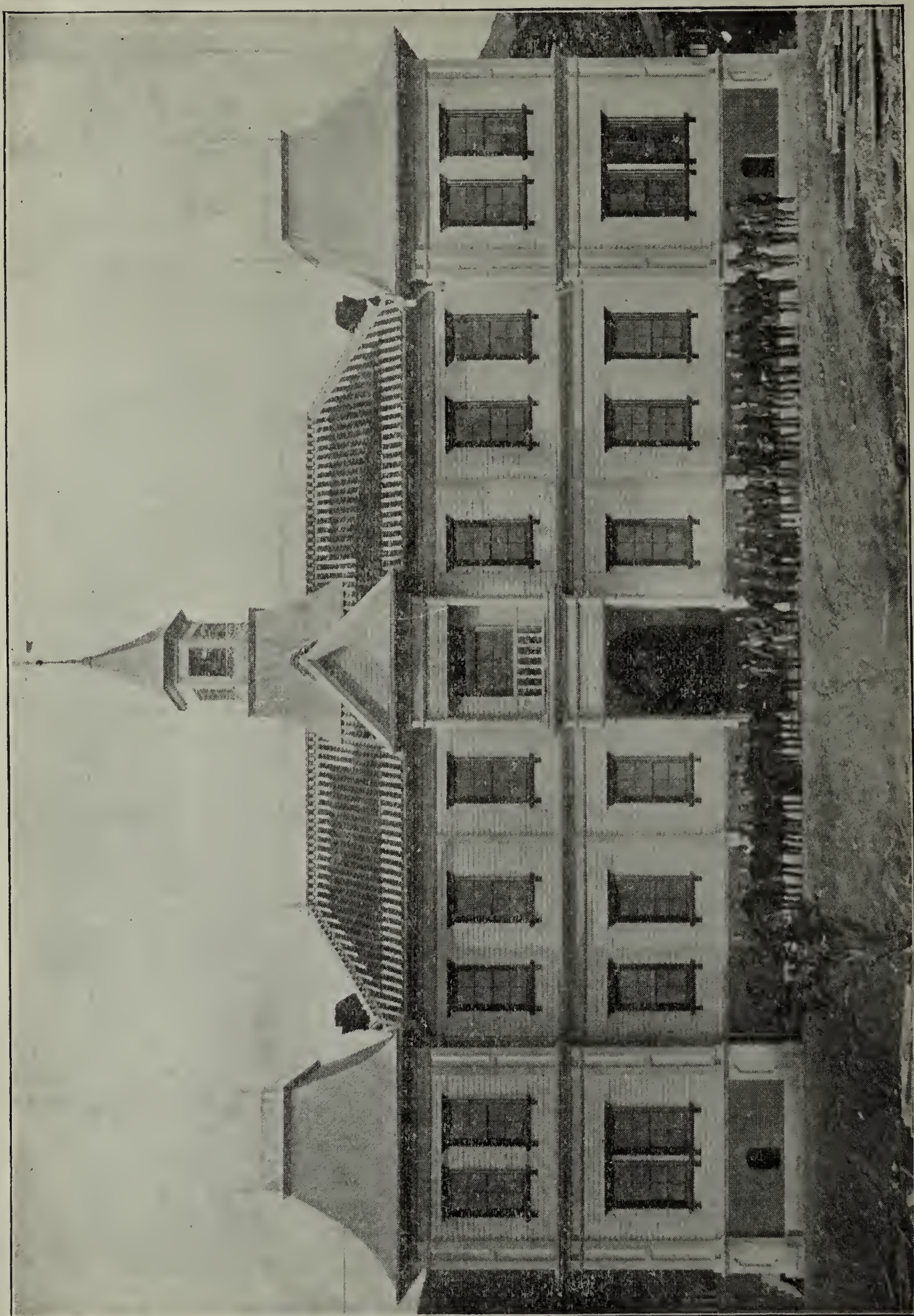
In conclusion, the reader must be impressed that two or three things are true respecting our mission schools in Japan:

1. That each school, differing from all the others, meets a peculiar demand.
2. That they all, in proportion to their means, have been highly successful.
3. That they all need better support in order to meet the enlarged demands and opportunities, and that now, especially, Christian education should be pushed forward with more earnestness and determination than ever before.

When hundreds of thousands throughout our Southland will be contributing to the Twentieth Century Educational Fund as a grateful memorial of the new Christian century which they have been spared to see, we trust many will not be unmindful of the needs of these mission institutions in Japan.

J. C. CALHOUN NEWTON.





KWANSEI GAKUIN.